America First!

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Fight Communist Treason!

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PRESBYTERIAN RACE SCANDAL HIT

Mystery Surrounds America's Largest Communist Paper

SPECIAL—It is hard to find an American newspaper or news magazine which does not at least go through the motions of opposing Communism, and a large proportion of the commercial press is fervent in damning anything and everything smacking of Marxism.

And yet there is not a single major news source in America today which dares to tell the public the basic truths concerning Communism; truths which would allow the public to know the nature and identity of the enemy.

The public instead is fed a bland diet of generalities, aphorisms and myths. Communism is lambasted, but always as an abstract bogey; never as an evil reality. The specifics of Communist treason are glossed over for fear of arousing controversy. This is particularly true when the identity of those behind Communism is in danger of being revealed, because no American newspaper will ever print the simple, fundamental fact that the Communist conspiracy in America is, and always has been, Jewish.

(Continued on Page 4, Column 1)

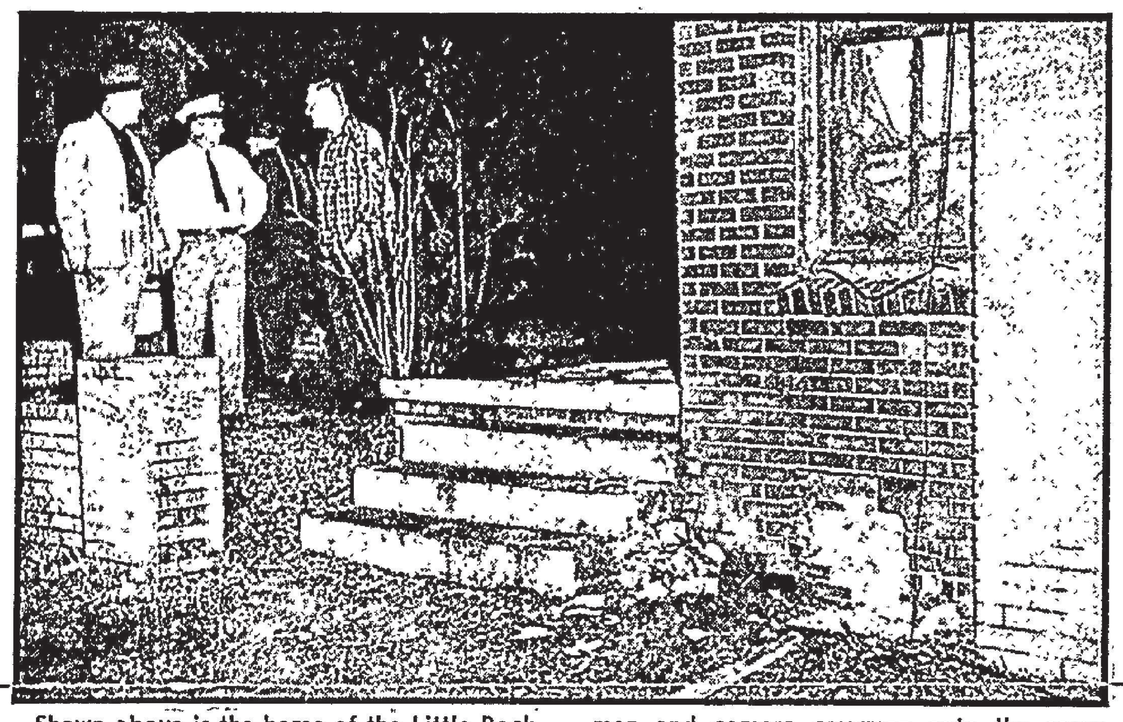
Tax Free Support Of Israel Parties Banned

SPECIAL—For a good many years now the five major political parties of the Jewish state of Israel have utilized a most useful subterfuge to draw financial support from U. S. Jewry on a tax free basis. Since contributions by Americans to American political parties are distinctly NOT tax-exempt, this has been no mean accomplishment.

Although Israel is a pee-wee country, smaller in population and area than the state of Maryland, the money American Jews have paid out to support its political parties has been astonishing—$3,000,000 annually, to be specific.

To be able to divert that sum year after year into the treasuries of foreign political parties, and write it off their income tax returns as "charitable" deductions,

(Continued Page 4, Column 3)



Shown above is the home of the Little Rock Negro student whose home was bombed last month. Looking over the scene is police chief, Gene Smith, whose club-wielding cops forcibly integrated Central High school two years ago. The FBI was also called into the case.

As would be expected, the nation's commercial press and TV nets immediately seized upon the incident as another "hate-bombing" and rushed scores of photographers, newsmen and camera crewmen onto the scene. But when it was discovered that the bombing had been perpetrated by the Negroes themselves in order to discredit white supremacists, the matter was quickly shushed up. Incidentally, numerous other bombings in the South are also believed to have been committed by Negroes and Jews striving to arouse sympathy for themselves. The Atlanta synagogue bombing of two years ago was a classic example . . .

Bombing Faked In Little Rock To Arouse Sympathy For Negroes

LITTLE ROCK—Two years ago, when the hysteria over the synagogue bombing in Atlanta, Georgia, was at its height, the American Nationalist (June, 1958) ran a front page article entitled: "Senseless Synagogue Bombings Condemned", in which it was pointed out that the act was obviously perpetrated . . . "by someone hoping to generate pity for Jews and indignation against white supremacists".

"It wouldn't be the first time", we wrote, "that trouble-making Negroes or Jews bombed or burned their own churches, synagogues, union halls, etc. to attract sympathy. The tactic is an old one. . ."

Seven months later (Jan. '59) the American Nationalist offered a reward of $250 for "information leading to the arrest and conviction of the persons responsible for the bombing. . . An additional reward of $250 (making for a total of $500.00) will be posted if the individuals guilty of the bombings are revealed to be Jews, or in the pay of Jews", we added.

This reward was offered, be it noted, at the very moment when George Bright, alleged "ringleader" of the "Atlanta Five", was standing trial for the bombing. At that time we again emphasized that the dynamiting simply did not make sense, and that the five "anti-semitic" white supremacists accused of the act obviously were being framed.

"The plain and brutal implication to be drawn from all this", we wrote in the January issue of the American Nationalist, "is that the synagogue bombing was the work of Jewish provocateurs. It was, so to speak, a Reichstag fire in reverse. This may on first appearance seem to be a wild—even a fantastic—conclusion, but it is not nearly so wild as was Eisenhower's almost hysterical denunciation of the non-existent Confederate Underground for the act".

Subsequently a jury acquitted George Bright of any connection with the dynamiting, and at last report he was suing the officials involved for false arrest. But the real bombers were never caught and, for that matter, the nation's press, in contrast to its previous lavish coverage of the

(Continued Page 4, Column 1)

Church Leadership Claims Interracial Marriage Is Godly

PHILADELPHIA—The average lay member of the Presbyterian church is not a radical, nor is he particularly keen on racial integration. Neither is he desirous of seeing his daughter marry a Negro. But the leaders of the Presbyterian church (USA), America's fifth largest Protestant denomination, obviously have other ideas. This is evident by their numerous public statements, by their official resolutions and pronouncements and, perhaps best of all, by their official church periodicals.

Thus we find the Presbyterian hierarchy publically taking the stand that all churches should be integrated, and the sooner the better. The Presbyterian church has also gone on record in favor of integrated housing, education, employment and recreation—total and unrestricted integration at every level.

The Presbyterian leadership in Philadelphia has not hesitated to ally itself with the National Association for the Advancement of Colored People (NAACP) in furthering these goals. In fact, on one occasion (in 1956) the Presbyterian church "loaned" the NAACP the sum of $10,000 to keep certain

(Continued Page 2, Column 1)

Pay-Off For Little Rock Police Chief

LITTLE ROCK—In the campaign to force mongrelization upon the South, it has been the unvarying technique of the Jewish-led N.A.A.C.P. to select "soft" cities as their primary targets. A soft city is one in which the mayor, the police chief, the board of education and (above all) the local newspaper are pro-integrationist. Clinton, Tennessee was such a town. So was Nashville. So is Atlanta—the next major city scheduled to be integrated. And so, originally, was Little Rock.

On paper Little Rock was the softest city in the South in 1955-56. All the elements were there: a pliable school board, a willing mayor, a complacent population.

(Continued Page 3, Column 1)

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Church Officials Urge Intermarriage

Presbyterian Leaders Say Church Should Welcome Mixed Couples

Cont. from Page 1)

NAACP agitators out of jail after they had lost a damage suit in South Carolina. This loan was not an unofficial act, but was taken with the official sanction and knowledge of Eugene Carson Blake, "stated clerk" and high priest of the Presbyterian hierarchy, and the action was hotly defended in the official church organ, "Presbyterian Life" (Jan. 5, '57).

Later, during the Little Rock occupation, Eugene Carson Blake arrogantly demanded (in Presbyterian Life) that Federal troops and tanks should be called out to enforce racial equality all over the South if necessary. . .

From all this it is clear that regardless of what the average Presbyterian may think, the small clique of ecclesiastical politicians who rule the Presbyterian church from Philadelphia have a strange, almost unnatural, penchant for supporting and furthering the doctrine of racial mongrelization.

The lay members, of course, are only vaguely aware of what is going on. A few know, perhaps, that the Presbyterian church has subsidized a number of pro-integration movies; that numerous and various books and booklets favoring race mixing have been published at church expense; that the official magazine of the church, "Presbyterian Life", manages to get in some sort of a plug for integration in almost every issue. But on the whole it's a subtle thing, and it is doubtful if one Presbyterian out of a hundred knows that all this is mere preparation for what is to come: inter-racial marriage. In fact, most Presbyterians would be angered at the suggestion that their church's racial program is aimed, ultimately, at paving the way for miscegenation. Yet the official propaganda now being disseminated from Presbyterian headquarters in Philadelphia plainly shows that inter-racial marriages are the next big goal of the church.

If you doubt this, read the latest (February, '60) issue of the magazine, "Social Progress", published by the "Department of Social Education and Action of the Board of Christian Education of the United Presbyterian Church". This magazine, according to its editors, is intended to . . . "provide a forum for the church on subjects of social concern for Christians. It includes . . . guides to worship, study, and action for leaders of social action groups in local churches, presbyteries, synods, presbyterial and synodical societies" . . .

The February issue of "Social Progress" is devoted entirely to the question of inter-racial marriages, and consists of 13 articles written by various theologians and laymen on the question: **"Would you want your daughter to marry a Negro?"** . . .

Significantly, 11 of the 13 articles were written in the affirmative; only two took a negative stand. And both of the latter went to great lengths to apologize for their position. Ben Rose of the Union Theological Seminary, for example, would not want his daughter to marry a Negro—but only because . . . **"such a marriage, in the culture in which we now live, would cause too many people too many heartaches".** The other dissenter was Paul S. Wright of First Presbyterian church in Portland, Oregon who wrote: **"In my book, segregation is sin; inter-racial marriages are not".** Nevertheless he stated he would not favor seeing his daughter marry a Negro. . .

Eugene Carson Blake is the "stated clerk" and the leading figure in the burearcracy which rules the United Presbyterian Church from Philadelphia. He is a rabid integrationist and has advocated the use of force to integrate the South. Under his tutelage the multimillion dollar educational and training program of Presbyterianism (including its press) has been prostituted into a propaganda organ for popularizing the cause of racial mongrelization.

But the writers of the other 11 articles all emphatically and articulately favored inter-racial unions and all stated categorically that they would have no objection if their daughters brought home a colored son-in-law.

But let's start at the beginning of this Presbyterian propaganda magazine and work our way through. To start things rolling, "Social Progress" prefaced the articles with the statement that . . . **"not infrequently we receive the suggestion that an issue of Social Progress deal with the problem of racial intermarriage. In the following pages we offer several thoughts on the subject . . . a symposium".** . .

The magazine then presented articles written by 12 prominent church people (plus an article submitted by the Detroit Presbytery) on the question: **"Would you want your daughter to marry a Negro?. . ."**

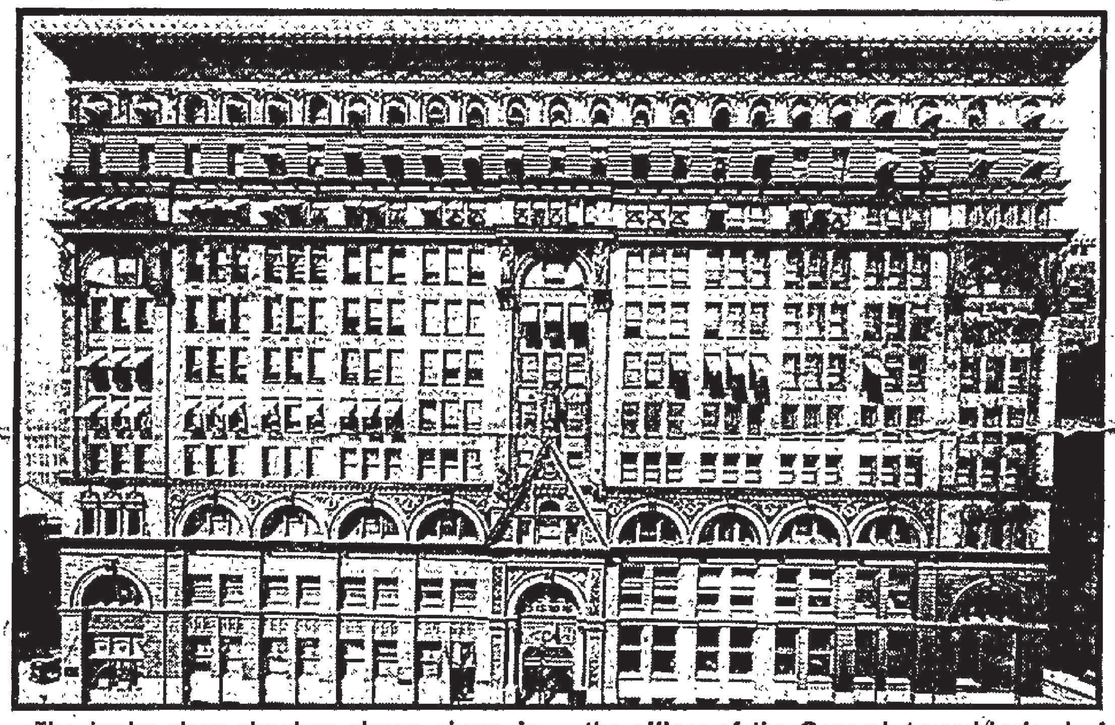
The first article was by Markus Barth of the Federated Theological Faculty at the University of Chicago. Quoth Mr. Barth:

"All talk and all striving for desegregation and for full equality and community rights and duties of the people of different races living together, in America is but rubbish and blindfolded groping or beating about the bush—unless it includes the willingness to accept and to protect racially mixed couples. Desegregation, integration, equalization cannot stop at the door of sex. It rather includes sexual relations. . . All talk and action in favor of racially mixed marriages are sheer doctrinarianism and hypocrisy—unless those speaking and acting are ready and willing to let their daughters marry a black-skinned partner, and to receive that partner as openheartedly, gladly and hopefully into their family, as they would receive a white son or daughter-in-law". There is considerably more of this same drivel by Mr. Barth, but let us proceed to another article in the same magazine—this one by Marguerite Hofer, of the Pittsburgh Presbytery. Says she:

"As Christians we must face these taboos and unreasonable fears very realistically. . . We must sort out Christian truth from folk ideas. . . When we draw away from the concept of the dignity of man as it is applied to the propriety of marriage between two people who may just happen to be of a different so-called race, we are in truth denying the human dignity of the barred or taboo group".

Meaning she favors mixed marriages. Now let us take the article authored by Richard Siciliano, of New York.

"It is my guess", he wrote, "that advances in human relations will lead to more integration, and this inclusiveness will lead to more mixed marriages—and I think this is good. . . Yes, I would want my child to marry a Negro. I know the Negro to be human, a person in need of God's grace equally with me, made with God's stamp upon him and thus equal in respect to his rights and his dignity. If my child should decide to marry a Negro, this would mean that he also believes this. This would not be an easy marriage, but it would be a good one, blessed of God. . . I think the church must say to us, 'Marriage is God's gift to men, and this gift is not limited as to race'. God has already made this clear to us. He has related us all to all other men by blood. He made man in his own image. We belong to each other". . .



The twelve-story structure shown above is the Witherspoon Building, headquarters of the United Presbyterian Church (USA). Here the hierarchy which governs one of America's largest Protestant denomination is centered.

The Presbyterian church owns and occupies the entire building. The editorial offices of Presbyterian Life are on the sixth floor, while the offices of the General Assembly (and of Eugene Carson Blake) are on the fifth floor.

And on the eighth floor is the "Social Education and Action" section, which publishes the monthly Presbyterian magazine, "Social Progress", from which the quotations in this article were taken.

If you're still game, let's go to the next article, this one by Dean H. Lewis, Division of Evangelism of the United Presbyterian Church. He too believes in inter-racial marriages.

"There is nothing", he simpered, "that would keep me from welcoming a Negro as my son-in-law. . . Whoever Melinda marries will be my 'son' and I will welcome him as such". . .

Similarly inclined was Richard E. Gray, Palm Springs Presbyterian Church, Hialeah, Florida.

"I would want my daughter to marry a Negro only after I was satisfied that she had considered the obstacles besetting such a marriage", said Mr. Gray. "I would make every effort to have her see that mixed marriage, whether it be of the interfaith, intercultural, or inter-racial variety, has a hard row to hoe. . . But if I were satisfied that my daughter was really in love with a Negro boy, and by 'in love' I mean that phrase in the highest sense of the word, and if I were convinced that the two of them had what it would take to overcome such obstacles as the 'in-law' situation, and the rearing of children with mixed parentage, then I would support them both".

There is more, much more, of the same which, for lack of space, must be passed over. The last article in the series, however, deserves at least some attention. This one was prepared by the "Social Education and Action Committee of the Detroit Presbytery", and it is about twice the length (4 pages) of the other articles. The Detroit Presbytery takes a

(Continued Page 3, Column 1)

Church Says Integration Includes Sex

Church Must Protect Interracial Marriages

(Continued From Page 2)

rather "scientific" view of the question, and cites numerous experts and authorities (among them Swedish sociologist Gunnar Myrdal) to prove that there is, after all, very little difference between the races anyway. Negroes, according to the authors, are just as intelligent as whites, and have a rich cultural heritage. "There were great Negro states in Africa when Europe was a sparsely settled forest", they assure us. Moreover, they point out that the Declaration of Human Rights of the United Nations (article 16) guarantees that . . . "men and women of full age, without any limitation due to race, nationality, or religion shall have the right to marry and found a family".

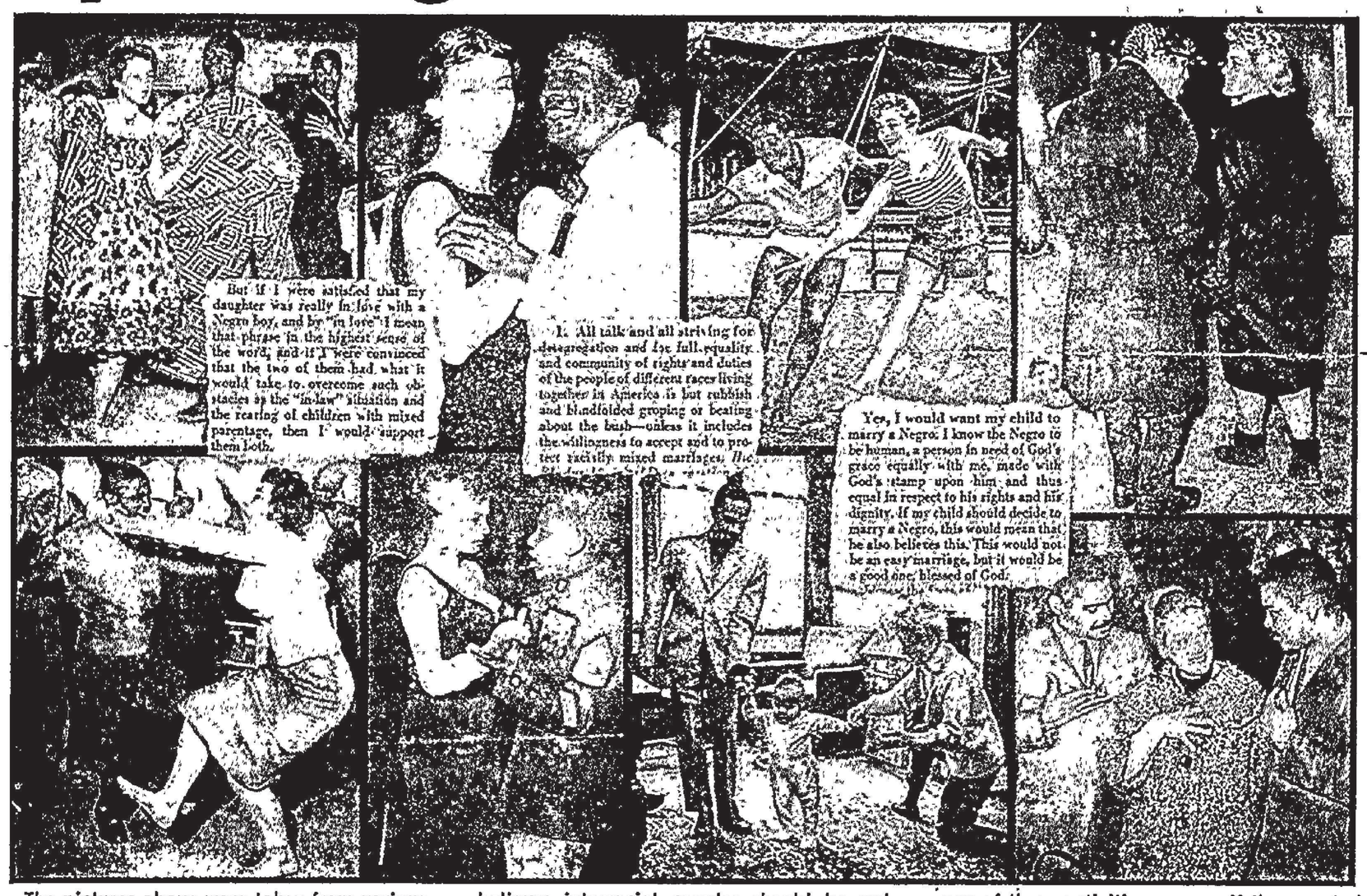
"When such marriages are contemplated or consumated," continued the Chicago Presbytery, "Christian churches and their members should assume their rightful role toward the couple and their children". . .

ANALYSIS: The first thing to remember is that the articles reviewed here were not taken from an N.A.A.C.P. source, nor from a radical Negro publication, nor even from a Communist paper; they were taken from an official Presbyterian periodical. And although the normal lay Presbyterian does not share the same viewpoints (and probably does not even know of the existence of "Social Progress"), the fact still remains that this propaganda was prepared, paid for and distributed by the Presbyterian church and it represents an official viewpoint of the church.

The second thing to remember is that none of this has the slightest bearing on religion, the sanctimonious protestations of its authors notwithstanding. What they have done is to dress up their own screwball sociological precepts in the garments of religion—and passed it off as Christianity.

In other words, because they believe in inter-racial marriage they represent it as "Godly". . .

Because they advocate integrated housing, employment and other such political measures, they hold them out as "Christian" objectives. . .


But if I were satisfied that my daughter was really in love with a Negro boy, and by "in love" I mean that phrase in the highest sense of the word, and if I were convinced that the two of them had what it would take to overcome such obstacles as the "in-law" situation and the rearing of children with mixed parentage, then I would support them both.
1. All talk and all striving for desegregation and for full equality and community of rights and duties of the people of different races living together in America is but rubbish and blindfolded groping or beating about the bush—unless it includes the willingness to accept and to protect racially mixed marriages. The
Yes, I would want my child to marry a Negro. I know the Negro to be human, a person in need of God's grace equally with me, made with God's stamp upon him and thus equal in respect to his rights and his dignity. If my child should decide to marry a Negro, this would mean that he also believes this. This would not be an easy marriage, but it would be a good one, blessed of God.

The pictures above were taken from various Negro publications. They illustrate the Negro concept of how integration should work. It is a concept obviously shared by the propagandists at Presbyterian headquarters in Philadelphia, who publish "Social Progress", because the statements appearing in the above inserts were photographed directly from that magazine.

One of the couples shown here is married and has a mulatto child. The Presbyterian hierarchy approves of such marriages, and believes interracial couples should be welcomed into the church . . .

Another couple (above right) is planning marriage. The writers of "Social Progress" believe such a union should be "accepted" and "protected" by the church . . .

Other Negroes are shown consorting with white women at play, at dances and at social functions. It is the official stand of the Presbyterian church that segregation ANYWHERE is un-Christian and immoral. Thus, there is no basis on which they could criticize any of these activities — even if they wanted to.

It is high time Presbyterians everywhere took an interest in these matters. The writers of "Social Progress" have already emphatically stated they would have no objection to their daughters marrying Negroes. It is up to rank and file Presbyterians to decide whether they would approve of having a Negro son-in-law in their own families. That, after all, is what the Presbyterian leadership is planning for eventually.

Because they preach the doctrine of "equality" between the races, they palm it off as the teachings of Christ. . .

The tactic is a familiar one and is regularly employed every Sunday by thousands of social gospel ministers of every denomination. The technique is to read a few passages from the Bible, make a few earnest comments about Christ and his teachings—and then proceed with a dissertation on racial equality, "tolerance", the United Nations, "civil rights", "anti-semitism", or whatever else is on the political or sociological agenda for the week. The "sermon" ends with more devout references from the Bible, the singing of a hymn or two, and a prayer. The congregation leaves and few if any realize they have been the victims of a clever brain-washing operation; that the "sermon" they just heard was in reality a sociological lecture sandwiched in between a few hymns and scriptural readings. . .

The same methodology is, of course, employed in the writing of religious and church literature, of which the February issue of "Social Progress" is a classic example.

To the uninitiated it may appear to be religion, but in point of fact it is propaganda in its most vile and obscene form. Actually, what could be more degenerate than a church publication which states that . . . "desegregation, integration, equalization cannot stop at the door of sex. It rather includes sexual relations. . . All talk and action in favor of racially mixed marriages are sheer doctrinarianism and hypocrisy—unless those speaking and acting are ready and willing to let their daughters marry a black-skinned partner, and to receive that partner as openheartedly, gladly and hopefully into their family, as they would receive a white son or daughter-in-law". . .

The inescapable fact is that the Presbyterian hierarchy is preparing and conditioning its clergy and its laity for the day when interracial romances and marriages will not only be sanctioned by the church, but encouraged and welcomed.

If you question this, read the above excerpts from "Social Progress" again. Better still, order a copy of the February issue from Presbyterian headquarters yourself. The address is: Department of Social Education and Action, United Presbyterian Church USA, 830 Witherspoon Bldg., Philadelphia 7, Pa. The cost is 25c.

Little Rock

(Continued From Page 1)

The governor (Faubus) was a moderate and the U. S. congressman, Brooks Hays, was an integrationist. Most important of all, Little Rock had a turncoat newspaper and police chief. . .

As a matter of fact if it had not been for the rabid pro-integrationist editor of the Arkansas Gazette, Harry Ashmore, it is extremely doubtful if the N.A.A.C.P. would ever have attempted to integrate the city's schools to begin with.

And had it not been for the renegade chief of police, Eugene Smith, integration would never had succeeded. For it was Smith who finally broke the back of active resistance to the integration of Central High school with fire hoses, mass arrests and police terror after the Federal troops had pulled out.

THE HERO

For a while after that policeman Smith was a hero to the northern press and the integration crowd. In fact, dozens of outside reporters on the scene at the time signed a laudatory "testimonal" to him in recognition of his "courage" in standing against the "mob". Time magazine and various other national magazines praised him to the skies. . .

Gene Smith gained nation-wide notoriety when he used fire hoses and police clubs to "integrate" Little Rock's Central High after Federal bayonets had failed. From that day onward tough guy Smith, shown here arresting a white demonstrator near the school, was loathed and hated by his neighbors . . .

As for editor Harry Ashmore, he received even more plaudits. He was regarded as the sage of the "moderate" South, and was given a Pulitzer prize. His pronouncements against governor Faubus and racial segregation were everywhere repeated and reprinted. He wrote a book and received numerous awards, including one from the Anti-Defamation League of B'nai B'rith. He was much in demand as a speaker at Jewish sponsored banquets in northern states. . .

(Continued Page 4, Column 4)

Faked Bombing

(Continued From Page 1)

case, did not report the acquittal. So far as most Americans know, the last word on the Atlanta synagogue bombings was that five white supremacists were under arrest for the crime. . .

Last month another bombing, this one in Little Rock, made the headlines when the home of one of the five Negro students enrolled at embattled Central High school was bombed. In typical fashion TV crews moved onto the scene, reporters converged on the bombed house and newspapers across the nation splashed the news on page one. The FBI was called into the case. . . From all appearances another Negro martyr was in the making; another national hate campaign against Little Rock was underway. . .

Suddenly, as quickly as it had mushroomed, the story died. Not another word of it appeared in the papers; no further mention was heard on radio and TV. The reason? The culprits were tracked down and they turned out to be Negroes. . .

One was a 31 year old Negro chauffeur, the other a 17 year old Negro high school student. They had bombed the home of one of the Negroes enrolled at Central High in order to create sympathy for them—and to discredit white supremacists.

Like we said, the tactic is an old one. . .

NOTE: Many newspapers did not report the final outcome of the Little Rock bombing. As a consequence most of the millions of Americans who heard and read about the incident still believe it was the work of segregationists and white supremacists. That, too, is an old tactic. . .

Red Newspaper

(Continued From Page 1)

This veil of silence functions so efficiently that the public as a whole is kept in abysmal ignorance of even the most basic details about the Communist party, its goals and its personnel.

To cite a classic example: there is only one DAILY Communist newspaper in America today—and it is the oldest and most influential party organ in the country. It is the "Morning Freiheit" and it is printed in the Yiddish language. And yet not one American out of a thousand ever heard of it. The commercial press is afraid to even mention it for fear of being accused of "anti-semitism", for fear of arousing controversy, for fear of offending its Jewish advertisers. . .

Thus, while fulminating against Communism as a theoretical strawman, the press in reality is covering up and protecting Moscow's fifth column from the penetrating glare of public exposure. And so long as this mantle of secrecy protects the Communists, and so long as the American public is not permitted to know the identity of those promoting treason in our midst, then so long will the Communists continue to do their filthy work in perfect safety.

It is high time the "free" American press undertook to inform the public as to the real identity of the Communist leadership. As a starter, they might let Americans in on the secret that the only Communist daily newspaper in the U. S. is printed in Yiddish. . .

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Press Report

NASHVILLE, TENN.—The current wave of Negro "sit-in strikes", together with the massive street demonstrations by Negro mobs in numerous Southern cities in recent months, has been widely applauded by "liberal" elements all over the U. S. (including such personages as Eleanor Roosevelt and Nelson Rockefeller, and such organizations as the N.A.A.C.P. and the Communist Party). Without exception these groups and individuals have lauded the Negro "freedom fighters" for their courage in defying Southern segregation laws, and the press has expressed unstinted praise for the Negro rioters and their leaders. All this is in marked contrast to the stand taken by the same "liberals" (and the press) when whites demonstrated peacefully against compulsory integration at Clinton, Tennessee four years ago, and at Little Rock a year later. Then, the press was righteously indignant over what it called this "defiance of the law", and heartily approved when tear gas was used against white men, women and even children at Clinton. Sanctimonious approval was also expressed when bayonets were called out at Little Rock. . . And when the man who first sparked the massive resistance at Clinton, John Kasper, was jailed three consecutive times for leading the protest demonstrations, venom and vituperation were heaped upon him with insane fury by the integrationists. To this day John Kasper languishes in a filthy prison for having inspired the Clinton demonstrations. . . And yet the press and the liberal claque have nothing but praise and admiration for the Negroes who are now rioting all over the South in defiance of the law. . . (Note: John Kasper is now threatened with two more years of imprisonment unless he can raise $1,431 for fines and court costs. Although still in prison, contributions will reach him at: Post Office Box 8771, Nashville 11, Tennessee.)

SPECIAL—Although the parasitic state of Israel has bled billions of dollars from the U. S. in one form or another, the total shrinks to insignificance when compared with the money organized Jewry the world over has extorted from West Germany in the form of "reparations", "indemnities" and "restitutions". . . This was inadvertently revealed by Senator Thomas Dodd (Dem., Conn.) in an article which appeared in the March 28 issue of U. S. News & World Report. "When they are completed", wrote Senator Dodd, "Germany's payments of restitution and reparations to Jewish victims of Nazism and to the state of Israel will total almost 6 billion dollars. Dr. Nahum Goldmann, president of the World Jewish Congress, has declared that Israel has received more money from Germany than from all the Jews in the world put together". . . (NOTE: Senator Dodd, a slavish toady of organized Jewry who once served as an official at the Nuremburg trials, did not explain just how "Nazi" Germany, which ceased to exist in 1945, could owe "reparations" to the Jewish state of Israel, which did not even come into existence until 1948. But then, "reparations" is a much nicer sounding word than "blackmail"—which is really what West Germany is paying.)

Israel Parties

(Continued From Page 1)

obviously called for ingenuity on the part of American Jewry—and considerable deception. The necessary camouflage has been provided by "United Jewish Appeal" (UJA), America's largest single fund raising "charity", which since the formation of Israel in 1948 has promoted considerably more than one billion dollars in tax-exempt U. S. funds—most of it for Israel.

The procedure has been for UJA to raise money in the U. S. as a tax-exempt charity, and then, through the Jewish Agency in Israel, allocate a specified amount each year to the recognized political parties of Israel for their "charitable" activities. . .

Over the years considerable opposition has developed in the U. S. to the activities of UJA, which actually functions as an arm of the Israeli government for the levying of an unofficial tax upon American Jewry. It has been pointed out that relatively little of the $100 million or so raised in this country yearly by UJA is actually spent on bona fide charity, and that the bulk of it is used to sustain the government of Israel and its economy. This being so, the organization does not legitimately qualify for a tax exemption from the U. S. Treasury department.

Of late criticism of UJA's political disbursements has been so violent that the organization has at long last decided to cease supporting Israel's political parties. Hereafter, according to the Jewish press, the various parties will have to scrounge money in this country on their own initiative. And since (presumably) contributions to them will not be tax deductible (as they are now), they may have a hard time getting money. . .

SIGNIFICANCE: By cutting off its support of Israel's political parties, (a minor part of its expenditures), organized Jewry clearly hopes to retain the tax exemption status of United Jewish Appeal, now under investigation by the U. S. government.

The fact remains, however, that the organization is not essentially charitable, and its tax exemption privileges should be cancelled at once by the Treasury department. As it stands now, United Jewish Appeal is not only America's largest single fund raising "charity", but also America's largest income tax fraud. . .

Little Rock

(Continued From Page 3)

But the people of Little Rock, first intimidated by Federal bayonets and later by Smith's police clubs, did not forget. Governor Faubus, one of the most moderate governors in the South, had early turned against the integrationists and led the fight against them. Brooks Hays, Negro-catering congressman from Little Rock, was beaten by a write-in candidate. A new mayor of Little Rock was elected. . . And finally, editor Harry Ashmore turned tail and ran to the sanctuary of the Ford Foundation, where he is currently employed. That left Eugene Smith, the police chief who had integrated Central High.

Last month Smith broke. Despised by his fellow citizens, and with a son in jail for burglary, he murdered his wife and committed suicide. The idol of the integrationists, the man who had led Negroes into Central High and herded whites to jail for protesting, was finished. It was a fitting end. . .

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